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buried moccasins by one side, and the guessing of the position of the bone by their opponents. This is the game which it is alleged was played in the beginning of the world by the animals and the birds to determine whether there would be darkness all the time, or whether there would be day as well. In another Apache game the contestants throw rocks toward a hole. The one who gets his rock nearest scores most, and the player who obtains a required count first is the winner. Tug of war, wrestling matches, foot and horse races, and even the making of cat's cradle were numbered among the Apache's amusements and contests.

Social dancing was an integral part of the festivities at any large gathering. Beside the round dance there were two favorite types of partner dance, one in which the men and women, facing each other, first approached each other and then retreated. In the other partner dance, the man and woman faced each other and went forward and backward together. All of these dance forms were accompanied by separate sets of songs, the words of which were quite often caustically humorous and fixed with sharp verbal barbs for the young lovers who were dancing.

DEATH

Like all other Southern Athabaskans, the Chiricahua and Mescalero showed the most acute dread of anything connected with death. The corpse was buried as quickly as possible and the place of burial never revisited. The possessions of the deceased were destroyed, and the family at once abandoned the camp at which death had occurred. The name of the dead person could not be mentioned thereafter. Those who prepared the body for burial burned or discarded the clothes worn on the occasion. Close relatives of the deceased cut their hair as a mark of mourning. The ghosts of Apache who were sorcerers in life turned to owls, and the Chiricahua and Mescalero disliked nothing so much as to hear an owl hoot close by.[5]

5. For details of this concept and its implications, see Opler (20).

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noon of this day so as to prevent rain. The following morning all the mescal is removed. 252

While the mescal is roasting the women are supposed to stay away from their husbands, and if it is not completely roasted when removed from the pit the Indians believe the women have disobeyed; also that the men should have known better. This is somewhat similar to the view held by the Pima regarding the roasting of mescal, for when the crowns were not cooked thoroughly the difficulty was attributed to the incontinence of some of the members of the party (*25*:70; *4*:11). [834] [171]

The pulpy centers of the black, roasted crowns are released from their charred leaf bases and pounded vigorously into thin sheets on a rock. This brown, juicy pulp is spread out to dry on "mescal cradles," very loosely woven shallow or tray baskets made from the leaves of *Yucca elata*, and in these the prepared mescal is carried home. Unfermented mescal juice is often sprinkled over mescal when being dried. This gives it a glaze which aids in preserving it. It may be eaten as soon as baked or dried and stored for future use in hide containers (parfleches). When wanted, the desired amount is cut off, soaked in water, and when softened the water is squeezed out and the mass eaten without further preparation. A piece of crown is cut off and chewed and the inner side of the leaves chewed and scraped, much as we eat globe artichokes. When the pithy center of the leaf is reached it is discarded. Mescal is sweet, having an agreeable taste somewhat like molasses, and a mild laxative effect. [415] [824] [251] 262 [251] [415] [252]

Many are the combinations in which mescal is used. After the dried product has been softened by soaking it is kneaded together with ground piñon seeds or walnuts (at present peanuts may be used) until the whole is of a doughy consistency; it is then ready for consumption. Mescal mixed with juniper berries (*Juniperus scopulorum*) is another favorite food, while the fruits of the three-leaved sumac (*Rhus trilobata*) are also ground with mescal and the mixture dried and stored for future use. Marcy (*13*:201), 252 262 [251] [137]

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263 picked, cut open, dried on sticks, and used in sweetening different foods.

262 [178] The fruits of various genera of cacti are still used as food but no longer constitute an important article of diet among these Apache. Formerly the Chiricahua Apache, [137] who ranged in western New Mexico, southeastern Arizona, and to the south in Old Mexico, utilized as food the fruit of the sahuaro or giant cactus *(Carnegiea gigantea)* and of the organ-pipe cactus or pitahaya dulce *(Lemaireocereus thurberi)*. Their name for it was *madaya*, an Apache corruption of pitahaya. [171] The gathering and utilization of these fruits by the Chiricahua Apache was not unlike that reported by Castetter and Underhill *(5:21)* for the Papago; [184] the reader is referred to that paper for a discussion of the subject. The Mescalero Apaches never have used these species as they do not grow within their present or past range.

252 262 [413] [824] [251] [824] The ripe fruit of a number of species of Opuntia, prickly pear cactus, was commonly utilized as food. The ripe fruits, or tunas, were removed with a pair of wooden tongs, made by doubling a pliable branch, and cleaned of spines with a brush of stiff stems of sacaton grass *(Sporobolus wrightii)* while held with the tongs. The fruit was then placed in burden baskets and taken home to be eaten fresh or dried and stored. To dry, the fruit was split lengthwise, freed of seeds, and placed on big blue stem grass *(Andropogon furcatus)* in the sun. Sun-dried fruit was usually boiled before eating, although soaking in water sometimes softened it [251] enough for use. Sometimes, after the seeds were removed, the fruit was mashed into a pulp and stored in this caked [953] form. Many of the Indians of the Southwest contend that these tunas or nopales must be eaten with discretion as too much of the fruit causes a fever; Bourke *(2:44)* corrobor- [222] ates this. The Chiricahua and Mescalero Apache women [482] collected the tunas in large baskets carried on their backs, suspended from a tumpline which rested on the upper part [251] of the chest. The split fruit was spread out to dry in the sun. Tunas formerly constituted a very important Apache food.

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from our informants that these Apache ever distilled this or any other alcoholic beverage.

Both sotol and mescal beverages were reported as being older than *tulbai*. Informants said that they learned the use of *tulbai* from the Lipans and the Yaqui.

Another mildly intoxicating alcoholic beverage formerly prepared, although at present not in common use, was made by finely grinding cooked mesquite *(Prosopis glandulosa)* pods and seeds. A little water was added during the grinding process and more to the ground mass, then the mixture allowed to ferment for a day and a night. This is a very old drink among the Apache.

These Apache formerly prepared and still make pinole as a very common drink. The fresh fruits of screw bean *(Strombocarpa pubescens)* were ground and to the meal was added some sweetening substance (sugar is now used) to make a thick drink. Another method of preparation was boiling the fruit until it got soft, making a sort of gruel, then adding the sweetening substance and drinking it.

The fruits of a number of species of Opuntia or prickly pear cactus were and still are mashed, the juice extracted and drunk, without fermenting, as a refreshing beverage which was regarded as very healthful. Non-intoxicating beverages were also made by boiling the leaves and young stems of the sage *(Artemisia aromatica)*, *Leucelene ericoides*, horsemint *(Monarda menthaefolia)*, pennyroyal *(Hedeoma nana)*, as well as the leaves of the lip fern *(Cheilanthes fendleri)* and cota *(Thelesperma gracile)*. This last named species which the Apache call "tea" has been extensively used in common with practically all Indians of southwestern United States, from ancient times down to the present, to make a beverage. Portions of the plant were wrapped into small bundles and might be used fresh or stored indefinitely. When boiled in water a red liquid was produced and was usually consumed without being sweetened, although the addition of a little sugar made the drink even more palatable. A drink used much as is coffee, made by boiling the fresh leaves of mariola *(Parthenium in-*

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[272] [137] *canum)*, is the beverage known as *gaxe*. (This Indian word was derived from the Spanish word for coffee.)

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[276] [137] The Apache used a few species of plants as narcotics. One of these was *Broussonetia secundiflora*, known as "mountain laurel," and also by the Spanish names *frijollito* or *frijolilla*. It is a beautiful evergreen shrub with glossy dark green leaves, common in the Guadalupe Mountains southwest of Carlsbad, although these Apache report having gathered bags full of beans on the roadside in the hills twenty miles from Roswell, as well as in Mexico.

The large, scarlet beans of this legume have been widely reported as being poisonous, having rather marked narcotic effects. The Apache are well aware of its narcotic effect. In [193] one of their stories the trickster, coyote, intoxicates a party of prospectors by means of the beans. Present day Apache [293] are not familiar with its use in *tulbai* but they report that the beans were formerly mixed with that beverage occasionally. One of our informants, speaking of the beans, said, "One day I felt sleepy. I ate two of these beans out of a pod. It sure waked me up. I didn't see anything. I just felt good." The beans were rarely eaten by the Apache, however. These seeds were also used ceremonially and an occasional Apache might be seen to wear a string of the red beans around his neck. According to Havard *(10:39)* these seeds contain an alkaloid, sophorine, which is a strong irritant narcotic poison. He also records that, according to Bellanger, the Indians near San Antonio, Texas, formerly used them as an intoxicant, half a bean producing "delirious exhiliration followed by a sleep which lasts two or three days" and that a whole bean would cause death.

[171] [139] Peyote or the Dumpling Cactus *(Lophophora williamsii)*, which contains a powerful alkaloid, was formerly in common use by the the Indians of northern Mexico who sliced and dried the plant and employed it in association with their [177] ceremonial dances *(27:104)*. It is reported that the use of Peyote by the Indians was learned from the Mexicans *(23:1)*.

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sickness. If the sick one was witched, he would not try it but would tell to whom it was best to go to have it taken out.[7] If it was just a matter of sickness he could do it himself.

This man, while he was in Oklahoma, was riding along. He did many things he ought not to have tried. He took out objects of witchcraft. This Apache's power warned him not to touch the witch and not to try it. He was told he was going up against a rock he could not go through. He saw a big tree in the open. The tree asked him to move it to a place he liked better. He could not do it. It was just like that. And Power showed him in another way. It showed him a mountain. He asked it to move, but it would not move. It was like that. He did not have the power to do it.

"We cannot bother witches," his power told him. But he went on and held the ceremony. He held it for two days. At the end of the two days he tried to pull it out.[8] He was up against it. He couldn't do a thing.

His power told him, "You're going to take it out next time but you're going to give your life for that boy."[9]

So he pulled it out. But it stuck in him. And the ceremony was over. The boy got well, but in four days this man got sick.

One friend who loved him hired a very powerful man to cure him. Everybody knew this man. He was Old Man Dick. Dick sang over him for six days and couldn't get him back to his senses. Then he got very angry. The last ceremony of the seventh day and night he said, "I'm going to send my power to help the one who is going away from us, and I don't think he will go away.[10] And he can have my power and we'll carry on together and do nothing but good in this world."

[7] In other words, he acted as a diagnostician in cases of witchcraft. That the Navaho had diagnosticians is well known; that they existed also among the Chiricahua and other Apache groups is less well understood.

[8] Shamans cured the victims of witches by extracting from their bodies objects of witchcraft which had been "shot" into them by the evildoers.

[9] That is, he succeeded only in transferring the cause of the sickness from the boy to himself.

[10] A euphemism for dying.

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